

Christian science: Is
it Christian? Is it
Scientific?

Rev. E.P. Woodward

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Christian Science:

IS IT CHRISTIAN? IS IT SCIENTIFIC?

BY REV. E. P. WOODWARD.

A Discourse delivered in Portland, Maine, April 22,
1900—revised and enlarged.

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ROMANISM and the REFORMATION

From the Standpoint of Prophecy,

By REV. H. GRATTAN GUINNESS, D. D.

With Portrait of Author.

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Introduction.

In all ages men have been led into error more or less deadly, and every age has been marked by its own peculiar errors. Many of these errors have been mischievous, and some of their effects seem almost incredible at this distance. But there are indications in the Prophetic Word that the closing days of this Dispensation are to be marked by errors and delusions still stranger and more injurious.

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"A Strong Delusion,"

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It is with the purpose of letting the light shine upon some of these things,—Christian Science, Swedenborgianism, Seventh-Day Adventism, Spiritualism, Mormonism, etc., that a series of publications has been outlined under the general head of

"Latter-Day Delusions,"

which will be continued from time to time, as Providence may permit. And while Christian charity will not be forgotten in these discussions, shams and falsities will be unmercifully exposed. May God bless the effort to the salvation of wandering souls!

PROSPECTUS

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PREFACE.

SOME ONE has justly protested against killing mosquitoes with a sledge hammer! The principle involved in that protest, is also sometimes involved in our methods of dealing with error. It is poor policy to attack an error which is sure to die a natural death, and which is quite likely to be strengthened by opposition. And, lest this thought come to some who read this book, I will say that a System which, less than forty years old, nevertheless claims hundreds of thousands of open adherents in the United States; whose papers advertise hundreds of "Ministers" and "Healers," and whose membership has been drawn from almost every evangelical church—such a System has certainly reached a point where positive statement and strong argument against its errors should not be considered thrown away.

HERE IN PORTLAND there are three meetings advertised as Christian Science churches, and those who attend are people of position and recognised intelligence. Some years ago a prominent Pastor here told me that there had been in his church in one year six applications for letters to join a Christian Science church. At our R. R. stations Christian Science literature is always within the reach of waiting travellers. Several times, lately, distinguished converts to Christian Science have spoken to large audiences of outsiders, eloquently advocating the new Doctrine. The literature of Christian Science is found everywhere, and the spirit of propagandism is apparent on every hand.

THESE ARE FACTS which settle forever the question whether, if an error, Christian Science should be ignored, or boldly and thoroughly exposed. To show this so-called "Religion" in its true light, as one among the many "Latter-Day Delusions," is the sole purpose of this treatise. And may the Truth prevail!

E. P. Woodward.

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CHRISTIAN SCIENCE

Is It CHRISTIAN? Is It SCIENTIFIC?

BY REV. E. P. WOODWARD.

A Discourse delivered in Portland, Maine, April 22, 1900, *revised and enlarged.*

"Turning away from the profane babblings and oppositions of Science — *falsely so called*, which some, professing, HAVE ERRED CONCERNING THE FAITH." 1 Tim. 6: 20.

There was a time when, in introducing a new thing, it mattered little whether it was in accord either with Christianity or with Science. Questions were not settled from either of those standpoints. But that day has passed. There must now be at least a show either of Christianity or of Science, in order to get a respectful hearing either in the Church or in the World. Any System which bears the label of Christianity or of Science, is quite likely to have a fair show among other Systems; and however grievous an error may be offered for human acceptance, we have only to proclaim that it is *both* "Christian" and "Scientific," and a long step has already been taken toward securing for it a niche among the gods of the modern Pantheon. Because it is called "Christian," the Church will listen to its claims: because it is considered "Scientific," the World is preinclined to admit its assumptions.

And there is good reason for this. Christianity, against the mightiest odds, has fought its way from a place where contempt and scorn were freely poured on its claims, and fire and sword became the heritage of its followers, to a place of acknowledged supremacy over all so-called "religions." Through flood and flame

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it has been marching on for near two thousand years—

From the Scaffold to the Throne.

And, in all future contests for religious supremacy, the contestants must reckon with the System founded by the Crucified One. And any religion in radical conflict with the religion of the Man of Galilee, will sooner or later be driven to the wall. Christianity has come to stay. There may be momentary indications of retrogression; but the swing of the centuries will finally reveal the tremendous significance of Christ's own prediction:—"He that falleth on this Stone, *shall be broken to pieces*: but on whomsoever it shall fall, IT WILL SCATTER HIM AS DUST" (Matt. 21: 44, Rev. Ver.).

It is likewise true that the world has come to entertain a profound respect for the wonderful discoveries and achievements of modern Science. The quiet, impartial observation and record of the indisputable facts of the Universe, and the merciless logic with which conclusions have been deduced from those facts—all this has built up a system of Science which must be reckoned with by those who introduce new Philosophies. Even Christianity itself, unless it can bear the scrutiny of exact Science, will finally lose its grip on human thought. And this is the peculiar glory of the religion of the Nazarene, that it has flourished under the fiercest light of modern and ancient scientific research.

We have before us to-day a System—called a religion—which claims the proud distinction of being both Christian and Scientific; which claims to be more Christian than the Christianity of the Churches, more scientific than the Science of the Schools; which claims to be the Simon-pure, original Christianity of Christ, and the Mistress of all Science—yea, the Science of God Himself—"Divine Science." And so marvelous and overshadowing are the claims and assertions of this System, that we easily perceive it to be either the one

correct System of faith and practise, to which we must all sooner or later give our allegiance, or one of the most stupendous frauds which the world has ever seen. There is no middle ground here. Christian Science is all it claims to be, or it is

A Gigantic Fraud.

It is either all right, or all wrong.

Christian Science, *as such*, is confessedly of modern origin. Were we to admit that it is Primitive Christianity, still it was not known as "Christian Science" until very lately. This being settled, we ask, When and How did it originate? A reply to this question is first in order.

Mrs. Mary Baker Eddy, of Concord, N. H., says in her book "Science and Health," that *she* "discovered the Christ Science" "in the year 1866." Just what was its form and appearance at this time, she does not tell us, but she does tell us that she "named it Christain Science." According to this, the world owes to this woman both the fact and the name. Had it not been for her, we might still have been groping in darkness: or, if not that, we might have been profoundly ignorant of *what the wonderful discovery really was*. Thanks to her, we now know all about it!

There are those who dispute this statement, and who boldly aver that Mrs. Eddy has simply palmed off on the world something which she herself learned from a certain physician, who, if I remember right, lived in Portland. And they are ungracious enough to quote from his writings to prove that she simply dresses up his ideas in her own language, giving his system of philosophy her chosen "name."

I have no interest in this controversy, as I shall deal with the *principles* and *practical results* of Christian Science, which are not changed by the question of its origin. It is undoubtedly true that many Christian

Scientists have repudiated Mrs. Eddy's leadership, and consider her claims of priority unfounded. And we may all be sure of this,—if Mrs. Eddy's teachings are true, they will stand against all questions of mere origin: if they are false, no amount of "authority" will prevent their final overthrow. Considered as a matter of "majorities," Mrs. Eddy's claim to be the High Priestess of the New Religion seems to be settled. She has written and published a considerable literature explaining and defining her views; "the Mother Church," founded by her in Boston, is said to have sixteen thousand members; and the vast majority of Christian Scientists regard her as the Founder of the System, and look upon her as almost if not quite inspired. Certainly, her claims are something which must be reckoned with in all our study of this subject.

The "text book"—Bible—of the New Religion, is the book just mentioned—"Science and Health, with Key to the Scriptures." This is a book of about 600 pages, which is probably seldom read except by her followers. A writer once stated that Mohammed's "Koran" had been read by only two men outside of the Moslem faith. Some years ago I discovered a third man. Certainly, hundreds have tried to read it, and have not had sufficient persistence to finish. I belong to that number.

Although remembering my experience with the Koran, before I dared to speak on Christian Science I knew I must read the "text book," however wearisome the task. And facing this necessity, I succeeded in wading through its pages. And I now have a dim idea that the Author is correct when she claims that a persistent perusal of this book has often cured disease; for, a person who reads the book two or three times, has accomplished a physical and mental feat which ought certainly either to kill, or to create immunity

from disease! It did not work exactly that way with myself, possibly because I only read the book *once*. For, hardly had I finished my struggle with its "revealed truth," when I found myself face to face with the prevalent Grippe, since which time I have had an experience I do not care to have repeated. I think, however, I should prefer to die at once, and be done with it, rather than to be obliged to read the book twice more!

I shall not answer the arguments of this book. In fact, I shall not say much about it. Passing by many things in it which are self-evidently true, and some of them very important; saying nothing about the endless reiterations and repetitions of statement; ignoring most of the self-evident absurdities scattered throughout the work; laying aside the many instances of flagrant misquotation and misapplication of Scripture, even in the so-called "*Key*" to the Scriptures; paying little attention to the outrageous logic displayed in much of her reasoning (if you have the patience to read the book, you can easily find all these things),—I shall accept as final her declaration that "Christian Science is fully stated in this book" (p. 454), and that "it is the voice of Truth to this age, and contains the *whole* of Christian Science" (p. 453); and, standing with uncovered head before her supremely modest assertion that "the statement of Christian Science" in this book is "revealed Truth, *uncontaminated with human hypothesis*" (p. 453), I shall use the book only for a few brief quotations, and that simply to show what Christian Science really is. If Christian Science ever produces another "text book," its statements and conclusions may be compared with what we find here. Till then, we will allow Mrs. Eddy to speak "as one having authority, and not as the Scribes," *and we will judge her accordingly*.

What is Christian Science? Wherein, as a Philosophy or a Religion, is the hiding of its power? What are its distinguishing characteristics?

On page 7 we find "the fundamental propositions of Christian Science," which we are told "will be found to agree in statement and proof" "*even if read backward.*" After studying them carefully, I think possibly they will agree "*even if read cornerwise.*" You can try it and see. These propositions are four, and read as follows:—

"1. God is All in all.

"2. God is good. Good is mind.

"3. God—Spirit being all, nothing is matter.

"4. Life, God, omnipotent Good, deny death, evil, sin, disease.—Disease, sin, evil, death, deny Good, omnipotent God, life."

At the very bottom of the System lie "the three great verities of Spirit—omnipotence, omnipresence, omniscience—Spirit possessing all power, filling all space" (p. 4). And these four propositions are the four "corner stones" of the System.

Put into "English," we have the following equivalent:—God being *all*, there can be nothing else: therefore anything which seems to exist besides God, must be an illusion. There being an infinite Spirit, "matter" as such does not exist, and therefore it must also be an illusion. Consequently, not only is the whole visible universe an unreality, but sin, disease, pain and death are unreal. In short, our life—unless enlightened by the "revealed truth" of Christian Science—is all an *illusion*. We have no bodies, we do not dwell in a material world, we are never hungry, we never suffer pain, we are never sick, we never sin, there is no black catalogue of human crimes which cry to Heaven for judgment, there is no death. In fact, there is nothing but Spirit, spirit, spirit—not even *spirits*, for

is not God an *infinite* Spirit, and how then can there be room for other spirits?

To be sure, it seems to the most of us that these pleasant and unpleasant things are real—terribly real at times. But that is simply an erroneous conception of “mortal mind.” “Mortal mind” sees a visible universe, suffers pain, has a “belief” of unspeakable agony,—*but*, it is all “in your eye.” Were we sufficiently advanced in this wonderful Science, we should look beyond all these delusive appearances, stand face to face with God himself, unaffected by the changing “mortal” beliefs which sometimes make life so hard to bear. And this is where Mrs. Eddy has the advantage of ordinary mortals. *She* sees what the rest of us must guess at. “The clanging bells of Time” bring no discord to her ear, and the fleeting vision of material things—even the “three silver dollars” which *seem* to “mortal mind” to be absolutely necessary for the procuring of her wonderful “text book”—smites not the undimmed eyes of her “soul!”

As a practical side to all this, we have the system of Healing which is always closely identified with, and is generally considered to be a demonstration of Christian Science: a system which ignores hygiene and the laws of health, uses no manner of medicine or medical appliances, claims to cure even organic disease, and bids us look forward to the time when bodily mutilations may be made to disappear, and in some mysterious fashion death itself will cease. And the whole *modus operandi* of the system is the revelation to the individual patient of the alleged fact that *sickness and bodily infirmity are an “illusion.”* In other words, whatever may be your feelings, *you are not sick.* And, when once you have accepted this “revealed truth,” all your “belief” in sickness and pain will disappear, and you will be well! Thus it is that Christian Science treats disease.

As to *sin*, or whatever you may call it, *there is no such thing*; and if no sin, then no forgiveness, and no judgment to come! Whatever troubles we may experience in this world, this is the great consolation which Christian Science offers to sinful men.

To substantiate the foregoing assertions, I will now make extracts from the "text book." Some of the quotations may be difficult to understand, but the general drift of their meaning will undoubtedly be grasped. I shall arrange them somewhat according to subjects, with running comments in *brackets* [] or following *long dashes*, ———. Marks of emphasis will be used without regard to the author's use of the same. The reader will readily see the relation of these quotations to the summary of Christian Science teaching already given.

Quotations from "Science and Health."

GOD. — "Mind is all, matter is naught" (p. 3). "There is but one primal Cause. Therefore, there can be no effect from any other cause, and there can be no reality in aught which proceeds not from this great and only Cause. Sin, sickness and death belong not to the science of Being [God]. They are the errors which presuppose the absence of reality" (p. 103). "God is omnipresent. If he is all, and he is everywhere, what and where is matter" (p. 119)? "One only of the following statements can be true: (1) that everything is matter; (2) that everything is Mind" (p. 166). "The Scriptures imply that God is All-in-all. From this it follows that nothing possesses reality or existence except Mind, God" (p. 226). "Since God is All, there is no room for his opposite" (p. 234).—That is, the Universe being filled with God, has room for naught else.

HOLY GHOST, *the Comforter*.—"The triune God, . . . God the Father, Christ the type of Sonship, *Divine Science, or the Holy Comforter*. These three express the threefold, essential nature of the Infinite" (p. 227).

"Divine Science, *which is the Comforter*, leading into all truth" (p. 227). HOLY GHOST—*Divine Science*" (Glossary, p. 579). L

MAN.—"Man is spiritual, individual and eternal" (p. 66). "The great truth that man was, is, and ever shall be perfect, is incontrovertible" (p. 96). "Man is neither young nor old. He has neither birth nor death.

. . . He does not pass from the mortal to the immortal" (p. 140). "If man did not exist before the material organization began, he could not exist after the body is disintegrated. If we live after death, and are immortal, we must have lived before birth. For, if Life ever had any beginning, it must also have an ending" (p. 427). "The immortal [God] never produces the mortal [Man]" (p. 173). "Man is immortal, and the body cannot die, because it has no life to surrender.

. . . If it be true that man lives, this fact can never change to the opposite belief, that he dies" (p. 424). "God—the Mind of man—never sins. . . . Man is the expression of God's Being. . . . God, and all which he creates, are perfect and eternal" (p. 466). "Man is un-fallen and eternal" (p. 472). "Man is coexistent with God, and God is Spirit" (p. 473). "Man possesses nothing which he has not derived from God" (p. 531). "Man, never born or dying, but coexistent with his Creator" (p. 549).—In plainer phrase, man is a part of God—the "All-in-all;" he has always existed, and always will exist; *he was never created*, and he is as perfect and sinless as is his Creator! This combines the doctrines of Plato—who based his theory of immortality on the assumption of a preexistent eternity, and the teachings of Pantheism—that "God is everything, and everything is God."

SPIRIT and *Spirits*.—"There is but one Spirit . . . there are neither spirits many, nor gods many" (p. 230). "The term *souls* or *spirits* is as improper as the term

gods. . . . There is no finite soul or spirit" (p. 462).—Does not this mean that we are all *parts of God*?

MATTER.—"Matter is but the subjective state of what is here termed *mortal mind*" (p. 8). "Mortal matter, or body, is but a false concept of mortal mind" (p. 70). "*Matter exists in human belief only*" (p. 107). "Nothing we can say or believe regarding matter is true, except that matter is unreal" (p. 173). "Spirit and matter cannot coexist or cooperate; and one can no more create the other, than Truth can create error" (p. 175). "Trees, plants and flowers are ideas of Mind. Mind multiplies them, and *the product can be only mental*" (p. 176). "Admit the existence of matter, and we admit that mortality (and therefore disease) has a foundation in fact. Deny the existence of matter, and we destroy the belief in these conditions; and with it disappears the foundation of disease" (p. 367).—In other words, there being absolutely no room for anything except God, that which we call matter must be an illusion.

MORTAL MIND—*What it is*.—"Mortal mind implies . . . something which has no real existence" (p. 8). "Mortal mind and body are one" (p. 70). "Body is the substratum of mortal mind" (p. 370). "Mortal mind is not an entity: it is only a false sense of matter" (p. 398). "The material body, which you call *me*, is mortal mind" (p. 414). "MORTAL MIND—*nothing claiming to be something*" (*Glossary*, p. 583). "In reality, *there is no mortal mind*" (p. 283).—Which is all very plain, *as clear as mud*.

MORTAL MIND—*What it does*.—"Mortal mind confers the only power a drug ever possesses" (p. 51). "Because the muscles of the blacksmith's arm are strongly developed, it does not follow that exercise has produced this result. . . . The trip-hammer is not increased in size by exertion. Why not? . . . Because

mortal mind is not willing that result on the hammer" (p. 94).—*Query*, how much "exertion" is put forth by a trip-hammer? "If it were not for what the human [mortal] mind says of the body, the body would never be weary, any more than the inanimate wheel" (p. 114). "Gustatory pleasure is a sensuous illusion, a phantasm of mortal mind . . . *Food neither strengthens nor weakens the body*" (p. 118). "Heat and cold are products of [mortal] mind" (p. 373). "Mortal mind produces animal heat. . . . Heat would pass from the body as painlessly as gas when it evaporates, but for the belief that inflammation and pain must accompany this separation" (p. 373).

"You sprain the muscles, or wound the flesh. . . . [mortal] Mind *decides* whether the flesh shall be discolored, painful, swollen or inflamed. . . . You say or think, because you have partaken of salt fish, that you must be thirsty, and you are thirsty accordingly: while the opposite belief would produce the opposite result" (p. 384). "While mortals [influenced by mortal mind] declare that certain states of the atmosphere produce catarrh, fever, rheumatism or consumption, those effects will follow—not because of the climate, but on account of the belief" (p. 385). "A dislocation of the tarsal [ankle] joint would produce insanity as perceptible as that produced by congestion of the brain, were it not that mortal mind thinks 'his joint less intimately connected with the mind than is the brain'" (p. 407).—How thankful we ought to be that "mortal mind" has not made our ankle joints the seat of intelligence! "We shall continue to be always beautiful and grand whenever mortal mind so decrees" (p. 142).—What wonderful results from "Nothing claiming to be something!"

BELIEF—another name for "mortal mind."—"This erroneous general belief [regarding the curative power of drugs] . . . produces all medical results" (p. 48).

“A man’s belief produces disease, and all its symptoms” (p. 53). “Science not only reveals the origin of all disease as wholly mental, but it also declares that all disease is cured by mind. There can be no healing except by mind” (p. 62). “This [false belief] is the procuring cause of all disease” (p. 64). “Belief is all that ever enables a drug to cure mortal ailments” (p. 67). “The sensation of sickness and sin exists only in belief” (p. 107). “Coughs, colds and contagion are engendered solely by mortal belief” (p. 116). “Your mortal body is only a mortal belief of mind in matter” (p. 371). “The sick, through belief, have induced their own stiff joints and cramped muscles” (p. 401).—What a pity that we cannot discover some way to change our “belief” regarding the unpleasant things of this world! But listen to what follows! “From human belief comes *the reproduction of the species*” (p. 83). “*Until it is learned that generation rests on no sexual basis, let marriage continue*” (p. 274).—Thanks, ever so much!

LIFE.—“Life is real, death is the illusion” (p. 425). “Nothing that lives, ever dies” (p. 373). “Life is not contingent on bodily conditions” (p. 367). “If food preserves life, it cannot destroy it [through its deficiency or excess, in quality or quantity]. The fact is, *food does not affect the real existence of men*. . . . But, it would be foolish to venture beyond our present understanding, foolish to stop eating until we gain more goodness, etc.” (p. 387).—Certainly, it would be *very* foolish—as in the case of the Irishman who taught his horse to live without eating!

HYGIENE.—“The daily ablutions of an infant are no more necessary than would be the process of taking a fish out of water every day, and covering it with dirt” (p. 412). “You can even educate a healthy horse so far in physiology, that he will take cold without his

blanket" (p. 72).—How unfortunate that so many of our horses have been recklessly furnished with instruction in physiology and hygiene! The practise should be prohibited by law!

SIN, SICKNESS and DEATH.—"Sin, sickness and death, . . . this triad of *errors*" (p. 302). "Sickness is a *dream*, from which the patient needs to be awakened" (p. 415). "The *illusions* . . . death, disease, sickness and sin" (p. 424). "The only reality of sin, sickness or death, is the awful fact that unrealities seem real to human belief, until God strips off their disguise. *They are not true*" (p. 468). "Sickness is an *illusion*. . . . Disease is an experience of mortal mind. It is fear made manifest on the body" (p. 489). "DEATH—an *illusion*. Any material evidence of death is false" (*Glossary*, p. 575). "In the illusion of death, mortals wake to the knowledge of two things: (1) that *they are not dead*; (2) that they have passed the portals of a *new belief*" (p. 147). "Decrepitude is not a law or necessity of nature, but an illusion, *which may be avoided*" (p. 141). "Death will occur on the next plane of existence, as on this, until the understanding of life is reached" (p. 243).—*Until!* "If the belief in death were only obliterated, . . . this would be a tree of life" (p. 423).—What a tremendous "if!" "When we wake to the truth of Being, all error, pain, weakness, weariness, sorrow, sin and death will be unknown, and the mortal dreams forever cease" (p. 114). "When," O "when,"—aye, there's the rub! How are we to get rid of these "illusions?"

FORGIVENESS OF SIN.—"To suppose that God forgives or punishes sin, according as his mercy is sought or unsought, is to misunderstand Love, and make prayer the safety-valve for wrong doing" (p. 312).—How providential that One has arisen who does *not* "misunderstand Love!"

RESURRECTION.—“Jesus said of Lazarus, ‘He is not dead, but sleepeth.’ He restored Lazarus [to life] by the understanding that *he had never died*—not by an admission that his body had died and then lived again. Had Jesus believed that Lazarus had lived or died in his body, he would have stood on the same plane of belief with those who buried the body, and he could not therefore have resuscitated it. When you can waken yourself or others out of the belief that all must die, you can then exercise Jesus’ spiritual power to reproduce the presence of those who *thought* they had died” (p. 241).—Read the following, “Then Jesus therefore said unto them plainly, ‘*Lazarus is DEAD*’ ” (John 11: 14). “His disciples believed Jesus dead while he was hidden in the sepulchre, *whereas he was alive*” (p. 349). “They saw him after his crucifixion, and learned that *he had not died*” (p. 351).—Read again these words of an eye-witness: “When they came to Jesus, and saw that he was *DEAD already*, they brake not his legs. Howbeit, one of the soldiers with a spear pierced his side, and straightway there came out blood and water” (John 19: 33).

CHRIST’S SECOND COMING.—“If sickness and sin are illusions, the awakening from this mortal dream, or illusion, will bring us into health, holiness and immortality [Undoubtedly—*if*]. This awakening is *the Coming of Christ*” (p. 126).

THE JUDGMENT TO COME.—“*No final judgment awaits mortals*” (p. 187).—How comforting to sinners!

APPARENT PARADOX.—“Consumptive patients always show great hopefulness and courage, even when in hopeless danger [A very stubborn fact to be accounted for by those who claim that disease is always the product of “human belief!” How lucidly our author explains the seeming contradiction!] . . . [This is] a

stage of fear so excessive that it *amounts to fortitude*" (p. 374).—That settles it!

IRREFUTABLE LOGIC.—"If a dose of poison is swallowed through mistake, and the patient dies, even though physician and patient are expecting favorable results, does belief . . . cause this death? Even so, and as directly as if the poison had been intentionally taken. In such cases, a few persons believe the potion swallowed by the patient to be harmless, but the vast majority of mankind, though they know nothing of this particular case, . . . believe the arsenic, the strychnine, or whatever the drug used, to be poisonous, for it has been set down as poison by mortal mind. The consequence is, that the result is *controlled by the majority of opinions outside*, not by the infinitesimal minority of opinions in the sick-chamber" (p. 70).—Which reminds me of a statement quoted from Dr. Marston, a Christian Scientist, by H. A. St. John, in his pamphlet, "Christian Science," p. 15:—"The property of alcohol is to intoxicate; but, if the common thought [mortal mind] had endowed it with a nourishing quality like milk, *it would produce a similar effect.*"—O, for a regenerated "common thought," to convert the beer and rum and whiskey of prohibition Maine into harmless milk!

"THE AUTHOR'S EXCESSIVE MODESTY.—"The Divine Science [another phrase for Christian Science] taught in the original language of the Bible [*Query*, Is Mrs. Eddy familiar with the "original language" of the Bible? If so, will she tell us what that language is?], came through inspiration, and needs inspiration to be understood" (p. 215).—No claim of "inspiration" here for Mrs. M. B. G. E. No, indeed! "In this volume of mine, there are no contradictory statements [who would have suspected it!]*—at least, none which are apparent to those who understand its*

propositions well enough to pass judgment upon them" (p. 291).—A safe statement!

This is a fitting close to these quotations, and one which reminds me of one of the opening sentences in the Koran—the "Bible" of the Moslem delusion:

"There is no doubt in this Book."

If quotations from an author can make that author's meaning plain, then the mysteries of Christian Science, as "discovered" by Mrs. Eddy, should be mysteries no longer. And it is to secure this result that these extracts have been made much more freely than was my first intention. If you have failed to understand her meaning, the blame must be placed at her door.

I might also quote extensively from other writers on Christian Science, but that would furnish no new light as to its principles. We will consider the case closed: for better or for worse, the System is now before you, and the crucial questions call for answer—Is it Christian? Is it Scientific? I will try to answer them carefully, briefly and finally.

Is it Christian?

In the face of all its claims, I unhesitatingly answer, "No," and these are my reasons:—

1. *It denies the reality of sin.* Every one who has read the Bible honestly and carefully, knows that, from Genesis to Revelation, the existence and hateful nature of sin is affirmed with no uncertain sound. Over and over again, with a positiveness which leaves no room for doubt, we hear the thunders of Divine displeasure against sin. There are no words too strong, no combination of words too expressive to be used. Again and again the statement of sin's exceeding sinfulness strikes on our consciousness like the voice of doom. The Record is filled with instances of God's swift vengeance poured out on wilful sin in a manner which leaves no room for doubt that sin is real and deserving of condign

punishment. And when we read the words of the gentle Nazarene—who claimed to have come into the world to save men from their sins—as he describes the terrors which will overtake sin in the world to come, all other written words pale and fade before their terrific brightness.

If human language means anything, then Christ recognized as a basic fact in this world, the grim reality of conscious, wilful, deliberate sin. If the Bible does not teach the reality of sin, as a stern, unwelcome fact in the universe of a righteous God, then we have no possible way to know what it does teach. If the words of the Bible do not mean this, then it would not be possible to frame words which do mean it. While infinite tenderness is ever expressed towards him who sins, there is not a shadow of excuse or palliation for the sin itself.

So terribly does sin seem to have aroused Divine wrath, so deadly a thing is it represented to be in God's universe, that we are expressly told that, in his own good time, he will make an end of sin, even with the alternative ever before him, that to accomplish this it will finally be necessary to blot out of existence every incorrigible sinner! Men tell us that the words which describe this final outcome of sin are "figurative;" but if so, we may well stand appalled before the unimaginable realities which they prefigure. Yes, when Christian Science denies the reality of sin, it gives Christianity the lie, and proclaims itself distinctly antichristian.

2. *It denies the reality of disease.* The Bible everywhere recognizes disease as among the awful effects which flow from sin as the primal cause. Christian Science boasts of its power over sickness—by denying its existence, and many instances are given of recovery from the "belief" of disease; but Christ always

recognized the fact that men were really sick, not suffering from an illusion: and to the vast numbers who sought his aid, he never intimated that their troubles were unreal, never hinted that pain was simply the result of human belief, never suggested that sickness was not a sad reality. And, moreover, he did what Christian Science has never begun to accomplish, "he healed them *all*." And they were healed, not by reading a book of 600 pages, but with a word, with a touch, and with an evidence of Divine power which puts to shame the grandest results of this latter-day delusion.

3. *It denies the reality of death.* The Scriptures maintain from first to last, that death is the direct outcome of sin; and it is represented as something real, not to be ignored, not to be called an illusion or a dream. The work of Christ is distinctly stated to be, among other things, to "abolish death," and to "destroy him that hath the power of death, that is the Devil;" not to abolish the belief in death, not to banish the illusion of mortality: and in not a single case do we find the slightest hint that death is unreal. In the vision of the redeemed earth, there is "*no more death*." Then, and not till then, do we see earth freed from the trinity of evil—sin, sickness and death. And that result is accomplished, not by convincing men of their unreality, but by the fires of judgment, followed by the flood-tide of life from the throne of God. Unless the Bible means exactly the opposite of what it says, sin, sickness and death are terribly real. And because of their reality, we have the revelation of that wonderful Person whose life is the marvel of the Bible record.

4. *It robs the world of its Saviour.* If sin, sickness and death are illusions and dreams, there is really nothing to be saved from. Convince men that all their supposed suffering is simply a notion, dependent for apparent existence on an erroneous belief, and the long,

agonizing cry of the ages for salvation will forever cease. And then, when the world's Saviour has disappeared, men will be just as incapable as ever of saving themselves. Christian Science says much in commendation of Jesus the Christ, but when it robs him of his glory as the Saviour of men, it is a darker insult than was offered when he was betrayed by one disciple, and denied by another! And worse than all else, that "great love" wherewith "God so loved the world, that he gave his only-begotten Son," that the dark reign of Sin and Death might be brought to an end—this love is a figment of the imagination, if we for an instant admit that the background of human sin and woe is an illusion and a dream. In fact, the grandeur and glory of Christianity is forever dimmed, when we admit this foundation claim of Christian Science. Here, as elsewhere, this System is antichristian.

5. *It denies and confuses Christian doctrine generally.* Sin being an illusion, there can be no forgiveness of sin; and Death being unreal, there is no resurrection of the dead. In response to the Easter bells we are told that Jesus did not die at all. As a corollary to this thought, the terrible prophecies of coming retribution—the "Judgment to come"—are dismissed as meaningless. Moreover, man is eternal instead of mortal, God is no longer the Creator—for nothing was ever created, and the story of creation is a beautiful myth. Like the Sadducees it denies the existence of spirits, since there can be but one Spirit: the Eternal Spirit is dragged from his place in creation and redemption, and Christian Science blasphemously usurps his throne; while the resplendent glories of Christ's Second Coming are dwarfed into the 7 x 9 farce of Christian Science in its crazy attempt to prove that something is nothing, and nothing is something!

Christian Scientists make the healing of disease—

which does not exist!—the most prominent feature of their System, even a demonstration of its truth: in Christianity the healing of disease is strictly subordinate to its main work—salvation from sin. In this matter, Christian Science is a monstrosity, like a person dwarfed in body but with an overgrown brain. And the wonderful “Key to the Scriptures,” which gives such a scriptural appearance to Mrs. Eddy’s phase of the System, might well be termed, in popular phrase, “a screaming farce.” A “Key” which unlocks only three chapters and sixteen verses of Genesis, portions of three chapters in Revelation, the twenty-third Psalm, the Lord’s Prayer, and a few stray passages here and there elsewhere—and which does this unlocking by denying the plain sense of the words, or by mysterious phrases which simply confuse and add mystery to words easily understood before,—such a “Key” is a misnomer which ought to deceive no one, even if labelled “Christian!”

In short, there is just about as much resemblance between this System and Christianity, as between the fabled Ox and the vain-glorious Frog who exploded in his efforts to show himself an Ox and not a Frog! It is hardly worthy of being considered an imitation of Christianity—rather a bungling caricature, which ought to deceive no one, and which would not, were there not personal reasons therefor.

Is it Scientific?

First, what is Science? “Knowledge gained and verified by exact observation and correct thinking.” “Any department of knowledge in which the results of investigation have been worked out and systematized.” Thus the Dictionary. That is, Science is both the record of observed facts and the careful conclusions drawn from those facts. At the very foundation lie the *facts*, the things which are seen, heard and felt; and which,

taken together, constitute the visible world, the physical universe. I know not whether our Christian Science friends would accept this definition of Science, but I am sure that the "common belief" accepts it; and therefore, until they can change that belief, the definition is correct for all practical purposes. Certainly, unless one has drunk Mrs. Eddy's new wine, and as a result has come to see things as drunken men usually see them, it will be satisfactory.

Admitting this definition, it is difficult to understand how a person who denies the reality of every visible thing, and who affirms that sun and moon and stars, the heavens above and the earth beneath, are simply the dream of men whose bodies are as unreal as the things their fancy beholds; men who differ from the idols of the Psalmist's day—of which he wrote, "They have mouths but they speak not, eyes have they, but they see not"—in this, that *they* speak and see with imaginary mouths and eyes,—it is difficult, I say, to understand how those who believe all this, can ever use the word Science in connection with their imaginings. The fact remains, however, that they do, and with such persistency that, like the man who repeated a lie until he thought he was telling the truth, they have come to believe a lie which is perfectly transparent to every unprejudiced mind. In deference to their apparently honest belief, I will give a few reasons, apart from this general reason, why Christian Science is radically unscientific.

1. *It denies the foundation of true Science.* Mrs. Eddy is undoubtedly correct when she says:—"Spirit is the life, substance and continuity of all things. We tread on forces. Withdraw them, and creation must collapse" (p. 18). But, even in this statement she postulates the existence of a "creation" which elsewhere she denies, and without which, we should be

perfectly ignorant of these forces. The fact that Spirit lies beneath the visible creation does not make the creation unreal. If Spirit is real, its creations must be real. All we can ever know of Spirit or of the force which proceeds from it, must be learned from visible things. Exact Science exists only in connection with material things, and it is established not by preconceived theories, but by the observation and patient comparison and classification of the phenomena of matter. When this is done, we know what effects are sure to arise from given causes, the world is safer for humanity, and human power is multiplied many fold.

This is Science, but the denial of matter's reality leaves us all adrift. For, despite Mrs. Eddy's insistence that the properties of matter are dependent on our "common belief," they are *not* so dependent, they have all been ascertained by the observations of centuries, and they are persistent. No amount of desire or purpose can change them. Fire will burn, and water will drown, even a Christian Scientist. This being true, whatever our theories, however loudly we insist that the visible universe is an illusion, it is nevertheless an illusion that *cannot be dispelled*, and for all practical purposes it is a reality.

Granted that it is a dream, the person is yet to be found who has been awakened from his dream. The dreams of our sleep do indeed seem to have all the reality of our waking hours; but when those waking hours come, we are able to detect the illusion. But the dreams of which Christian Science says so much, are persistent dreams, and there is no one to awaken us. From generation to generation the dream endures, and men feel its reality just as keenly as ever. Mrs. E. may assert that the dream will be dispelled in death, but how does she know? *She* has never tried it, and I know of no one who has. When she affirms that

matter will some day disappear, I ask again, How does she know *that*? It is all assumption from start to finish, and assumption negatived by every known fact.

2. *Its statements of fact are untrue.* It is not true that the properties of matter are the result of a "common belief." Gunpowder is not explosive because we believe it is. So far as can be ascertained, the first explosion was an accident, and utterly unexpected. The poisonous qualities of certain chemical substances have been ascertained by experiment, and that without the slightest previous conception of their nature. Our knowledge of the comparative value of different substances as food does not depend on human opinion, but upon careful analysis, which often reveals facts never suspected before. The spheroidal form of the heavenly bodies is not the result of our common belief, for until the telescope revealed the truth, few indeed thought or cared whether they were round or flat. The accurate prediction of eclipses is not based on human opinions, but upon observations and calculations which very few have the time or patience to make. In short, this principle of Christian Science cannot produce a single ascertained fact in its support.

3. *Its claims involve endless absurdities and contradictions.* For instance, the common belief *here* is that the world is round. A few insist that it is flat, like a dinner plate; but we have the majority opinion, and therefore, says Christian Science, it is round. But, what about the belief of the multitudes who have never heard of the Copernican theory? In China not one man in a thousand believes as we do. Probably the same is true in India, Central Asia, and the most of Africa. Supposing a careful canvass could be made to-morrow, and it were discovered that three-fifths of the race believed the world to be flat, would that make it so? It certainly seems flat to every observer, and the

belief that it is round has prevailed among us in spite of appearances and previous belief: men have been forced to admit what their forefathers denied! But according to this new Science, such a canvass would prove that the world is flat after all, and all the vast sum of human observations would go for naught.

Men once believed that electricity was a substance which passed from one place to another, as water falls in the form of rain, or runs through pipes. Indisputable facts have driven scientific men to abandon this theory, except in a modified form. The masses of men who are familiar with the modern wonders of electricity, undoubtedly still look upon it as men did at first, while the majority of the race do not even know of its existence. Therefore, according to Christian Science, it is a fluid, it is not a fluid, and it is nothing at all—according to the time and place where you live. And, if you want to be perfectly sure what it is, or whether it even exists, we can only settle the matter by a world-wide canvass of human belief—which is admittedly impossible. Therefore, we shall never know whether the world is round or flat, or whether electricity is a fluid or a force.

But, when we think of it, it is not important that we should know, for really there is no earth, and no electricity! Only, somehow, it is so hard to rid ourselves of the "belief" that both are stern realities. For, when the contractor runs his canal through the plain, and fails to allow for the earth's curvature, he soon finds that something has gone wrong, and this something is not made right until he assumes that the earth is round and not flat. And when the modern Electrician, entrusted with lighting a city or running a long line of trolley cars, ignores the facts which observation has shown to exist, he soon finds himself out of a job, and in disgrace as dishonest or incompetent.

There was once an Irishman who was was tried on a serious charge. When asked if he were "Guilty, or not guilty," he replied, "And sure, your Honor, how can I tell till I hear the ividence!" According to Christian Science, every question regarding things seen or unseen, should be left unanswered till we "hear the ividence," i. e. *get a vote on the subject!*

You find a bottle containing an unknown liquid, placed there no one knows when or by whom, and you carry it to a chemist, and ask what effect it will have if drank. There is no common belief here, for no one knows what it is. The chemist tells you that it is a new compound never heard of before, and he can only surmise what its effects will be. You set it away, and some day your child drinks it, and is killed. Whose belief was operative here? This is a supposed case, surely, but in more than one instance have men been killed by unknown substances, and laboratories have been wrecked by unknown explosives.

Again, you are thinking about Life Insurance, knowing that the time will come when your friends will think you are dead, even if you are not sure about it. When you enter the examining physician's room, you consider yourself in perfect health. Every one who knows you believes you to be good for many years of life. The physician never saw you before, and has no personal interest in either your life or death. He examines you not as a friend, nor as an enemy, but as one employed by the Company to discover the *facts* in your case.

The examination is over, he gives you no hint concerning his opinion—which may perhaps be still unformed, and you are so confident what it will be, that you do not care to ask him. After you are gone he sums up the facts, and sends his report to the Company. In a few days you receive a notice containing the

unpleasant word "declined." You are naturally disappointed, and your friends feel sure that the Company has refused a first-class risk.

A few weeks later you drop dead on the street, and to their astonishment your friends learn that the physician informed the Company on the day of the examination, that you would not live three months! It was not "common belief" that killed you, for no such belief existed. The majority of opinion was in your favor, but the minority opinion prevailed—as it generally does. For, many of the conclusions of science run squarely across the beliefs of the mass of mankind!

4. *It is contradicted by the acts of Christian Scientists themselves.* Now, I sympathize with Christian Scientists in their opposition to drug medication, and attribute much of their apparent success to this fact. Unquestionably their thought of the "supremacy of spirit" is a great factor in helping men to overcome disease by will-power. But when they assert that matter is unreal, and that there is no disease, sickness or death, there is not a Christian Scientist who does not daily give the lie to this assertion.

They tell you that food does not affect health, but they all use more or less care in that direction. Yonder trolley car is only a belief of mortal mind, yet not a sane Scientist dare step in front of it as it whirls by. They go to Europe over an unreal sea, on an imaginary steamer, but they carefully cling to the belief of the steamer rather than trust themselves to the imaginary sea. Money, like other material things, is an illusion; nevertheless, "cash down" is the motto of every Christian Scientist Practitioner and Publisher. The illusion of books and instruction must be paid for by the illusion of money! Men are not dependent on the senses for communication with the universe, yet they say Mrs. Eddy wears glasses, and many of her followers certainly

do; and they all change their imaginary clothing to correspond with the imaginary changes of the weather.

Of course, people can hear without ears, yet I know of a Christian Scientist lady in this city who, with ears apparently as good as mine, persists in being very hard of hearing. They tell us that man is eternal, and death is an illusion; but those who so confidently assert this, persist in growing old: and if things keep on as they are now going, they will all be dead before many years. At least, *we* shall think they are dead, and they will probably not try to convince us of our error. If our Scientist friends will thus persist in their illusions when they know perfectly well that they are illusions, how can they expect us to believe that to which every act of their own lives gives the lie?

In short, there is about as much Science in this System as there was in the old fancy that the moon was made of green cheese, or that the earth rested on a huge turtle. And by the way, how do we know that the moon was not once green cheese, inasmuch as so many people believed it was? *Now* it is undoubtedly rock, for the common belief has so decided. How much canvassing and wire-pulling would it probably take to reverse the common belief, and thus have a moon of green cheese again? Soberly, a more colossal piece of presumption and impudence cannot be found, than the attempt of this System to put on the mask of Science, and call itself by her name. The donkey who, hidden beneath the lion's skin, frightened the beasts of the field until he opened his mouth and proclaimed himself to the world a donkey and not a lion, must have been a near relative of Christian Science!

What is Christian Science?

What is the origin, the inspiration, and the ultimate purpose of this System? In answer to this I shall make assertions without argument, and leave you to

verify my words at your leisure. If you investigate the matter fully, you will know that I am correct.

In the foundation principle of Christian Science, namely, that Spirit is the only reality, and matter is an illusion, we have a revival of that old Eastern philosophy which is found in India to-day, especially in Brahminism, in almost identically the same form. The Hindoo *Maya*, or "illusion personified," is to the East Indian what the results of "mortal mind" are to Christian Scientists. If Mrs. Eddy "discovered" this principle, it was the discovery of that which was believed in the East long before she was born. That is, Christian Science is simply pagan philosophy dressed up in the robes of Christianity, and wearing the mask of Science. But, while the hands are the hands of Esau, the voice is the voice of Jacob—the *supplanter*. The lion's skin makes an imposing show, but the donkey's bray is but a faint semblance of the lion's roar!

This is no fancy of mine. European residents of India have expressed the most profound astonishment on coming to this country, to see men and women of apparently sound mind, even members of Christian churches, following blindly the same mystical, pagan nonsense against which they have been contending ever since missions were first established there. They insist that it is the same thing under a very thin disguise, and that, while its contact with Christianity may for a time avert the results which have followed in its train there, still, God only knows what the outcome will be here.

What amazes me beyond measure, is the fact that so many can be found who will accept the absurdities and contradictions put forth in the name of Christianity and of Science, with all the gullibility of the child who swallows the nauseous pill because of its sugar coating. It is the tinsel of Christianity and Science which makes the thing go, but the medicine inside will put in its

work in due time. Long ago the Devil failed to overthrow Christianity by persecution. But he has evidently learned something, and is now accomplishing by fraud what he could not accomplish by force. It is a greater victory for him to bring a Christian under the power of this latter-day delusion, than to burn him at the stake, only to see a hundred Christians spring from his ashes!

But where, in this System, is the secret of its success? Why are there so many, never before willing to be identified with anything called Christian, who are so glad to be known as *Christian Scientists*? I will suggest but one reason:—If Christian Science be true, then *no man is personally accountable to God*. This may not appear on the surface, but it follows beyond possibility of denial. And, if not accountable, then—however much restraint may arise from present surroundings—God only can tell what practical results will eventually follow. Disbelief in man's accountability to God is often merely a point of departure, the contact of the tangent with the circle: the end is hidden in the depths of the infinities! Of this we may be sure, as has been written, that “nearly all departures from the truth agree in their common dislike of personal accountability to a living God, and in their attempts, either by open attack or subtle deception, to get rid of it.” This fact, almost self-evident to those who have studied the matter carefully, explains the animus of Christian Science, gives promise of its logical outcome, and hints darkly at its demoniac origin.

Christian friends, this is the time for us to cling closely to the written Word. In this way, only, can we be sure of detecting the counterfeits of these Last Days, and escaping the snares of Satan. Had there been more preaching of the Word, and less of human theory in Christian pulpits during the last fifty years, there

would be far less of Christian Science and kindred delusions to-day.

Christian Science friends, though acknowledging your honesty, intelligence and moral excellence, I must tell you frankly that the Devil himself is behind the System with which you are connected; and you cannot afford to maintain any relations with him. And you, along with many others, are fulfilling the prophecy of Paul in 1 Tim. 4: 1—2, and 2 Tim. 3: 1—13, concerning the events which will closely precede the personal return of Jesus Christ.

Do you say the Devil is dead? Yes, perhaps he is—just as the old English robber was dead, when he circulated his own obituary through the Kingdom, and as a consequence made the biggest haul of his life. If the Devil can convince men that he is dead—as he has of late succeeded wonderfully in doing, his power to deceive them will be mightily increased. And the Day is coming apace when you will *know* that my warning is not an idle one, and will understand that his secret purpose in all this is to rob men of their hope of eternal life—that life which God has given unto us, but which is *now* “in His Son.”

Finally, let us be watchful and prayerful, for we know not what delusion will come to light next. The perils of the Last Days are ever thickening around us, and the final crash will surely come sooner or later. God help us to examine well the foundations of our faith and hope, that we may know before the storm breaks, and judgment falls upon a sinful world, that we have been building—not on sinking sand, but on the Rock Christ Jesus. Amen.

Price of this number of the SAFEGUARD AND ARMORY, 8 cents, 60 cents per dozen, *postpaid*. Liberal discount to the trade. *For free distribution*, without covers, \$3.00 per 100, in quantities of not less than *fifty*. Address all orders, and make all remittances payable to the

SAFEGUARD PUBLISHING COMPANY,

Portland, Maine, U. S. A.

THE
SAFEGUARD AND ARMORY.

EDWARD PAYSON WOODWARD, EDITOR.

VOL. 4, No. 4. APRIL, 1900. WHOLE No., 16.

The Annual Meeting.

The First Annual Meeting of the **Safeguard Publishing Company** was held at 9.00 A. M., Jan. 20, 1900, at the Company's office, 305 Cumberland St., Portland, Maine,—Pres't D. H. Woodard in the chair.

Prayer was offered by E. P. Woodward, and the minutes of the Meeting of Organization were read and accepted.

The Manager presented a list of members who had joined during the past year. Voted to confirm the same as members of the S. P. Co.

On motion of E. P. Woodward, the holder of the controlling interest in the Corporation, it was

Voted, That all voting done at this meeting be done by individual vote, and *not by "shares."*

The Manager then presented the following Report, which was accepted.

MANAGER'S REPORT.

To the members of the **Safeguard Publishing Company.**

Dear Brethren and Sisters:—

The following is my report of work and progress during the fifteen months since accounts were opened for the prospective Corporation, finally formed Feb. 25, 1899.

During this time we have published for the Company, of Tracts, Magazines and Circulars, 20,250 copies, making 1,126,000 pages of reading matter. This required about 1 1-4 tons of paper, costing about \$100.00.

During the same time, though since April, 1899, we have printed for the *Scriptural Publication Society* of Yarmouth, Maine, of Magazines and Tracts, 118,000 copies, making 1,410,800 pages of reading matter. Also, for other parties, 3,800 copies of tracts, making 17,600 pages of reading matter. Paper used, 1 3-5 tons.

Total work done during the year, in the way of printed matter, 142,050 copies, making 2,554,400 pages. Paper used, 2 17-20 tons, costing about \$230.00. The work of the S.P.S. has now been transferred to Boston, that Association going out of business.

Our own publications we have been circulating principally by mailing to our regular subscribers. Our subscription list has steadily increased, every quarter showing definite gains—the last quarter, though at a time of the year when least expected, showing about 100 net gain. These are coming from all directions, and from people in every Denomination. They are distributed among forty States and Territories, Ontario, Quebec, British Columbia, New Brunswick, Nova Scotia, England and British India. Cheering letters are constantly being received, which show that many are being helped and strengthened in the Christian life, and that the great truth of Christ's Return, so prominent in our Magazine, is winning new believers through our publications.

Free Tract Distribution.

We have sent out from the office, *free*, Tracts and Magazines amounting to **\$300.73**, aggregating **267,574 pages** of reading matter. These were largely single copies of special numbers of the *Safeguard and Armory*, and mostly sent to Ministers—*over 2,000 in all*. The actual aggregate results of this work will never be known on earth, but in many cases very gratifying and encouraging communications have been received in reply, and also a fair number of new subscriptions. Very many of our new subscribers have taken all the back numbers, a practise which shows no signs of abatement.

Our present Membership is seventy-two, representing subscriptions for 2582 1-2 shares, of which number 2506 1-2 shares are paid for. I believe the unpaid shares will surely be paid for in due time. The work of obtaining new members is still going on, and promises to continue indefinitely.

We have added to our visible assets during the fifteen months as follows,

Permanent Machinery and fixtures, including type, etc., bought to use in the work of the S. P. S.,	\$160.75
Electrotype Plates and Cuts,	214.50
Copyrights (9) valued at	25.00
Manufactured Magazines and Tracts, and Books purchased for sale,	72.12
Net Ledger Accounts— <i>Good</i> —	30.00
Cash on Hand,	44.97
Making a total net gain of	\$547.34

Our Assets are as follows:

Permanent machinery, type, fixtures, etc.,	\$710.75
Electrotype Plates and Cuts,	864.50
Manufactured Books and Tracts, and Books and Merchandise for sale,	757.12
Thirty-nine copyrights, valued at	75.00
Due on Mail List, <i>net</i> , \$196.50, valued at	175.00
Ledger accounts, \$195.75, valued at	190.00
Cash on Hand,	172.00
Total,	\$2944.37
Liabilities— <i>Bills payable</i> ,	120.00
Net Assets,	\$2824.37

While all the above is very small and insignificant compared with other enterprises, I think we are justified in believing that it indicates healthy growth, especially as not a dollar has been expended in advertising the work. And believing that this Work is of God, I expect that it will continue to grow, and prove effective in forwarding the Master's interests.

Although the year to come will very likely show smaller figures in some directions owing to the retirement of the S. P. S., and our consequent loss of its work, I believe just as much good will be accomplished, and possibly more. Many plans are formed which may be carried out during another year, which I trust will enlarge our area of influence, and increase the efficiency of our work.

Trusting your hearty cooperation and prayers will continue for the success of the Association, I am, for the Master,

Sincerely yours,

E. P. WOODWARD, *Manager*.

The Treasurer then presented the following Report, which, with the accompanying Report of the Auditor, was accepted.

TREASURER'S REPORT.

E. P. Woodward, Treasurer, In account with the SAFE-GUARD PUBLISHING COMPANY, as follows:—

Dr.

To Cash on hand, Oct. 1, 1898,	\$127.03
“ “ received from Oct. 1, '98, to Jan. 1, 1900, from “Shares” sold, Contributions, Subscriptions to <i>Safeguard and Armory</i> , Outside work done, Sales of books and merchandise, Advertising, and Interest on deposits,	\$1079.80
Total,	\$1206.83

Cr.

By Cash paid for Rent,	\$129.00
“ “ “ “ Hired help,	235.14
“ “ “ “ Printing, wrapping and writing paper, and envelopes,	117.80
“ “ “ “ Electrotyping and Press work,	148.47
“ “ “ “ New Material in office:—type, fixtures, etc.,	189.86
“ “ “ “ Books purchased for sale, Clubbing expenses, and MS. purchased,	104.00
“ “ “ “ Insurance,	10.05
“ “ “ “ New Copyrights,	10.15
“ “ “ “ Travelling expenses of Manager (returned as Contribution),	15.80
“ “ “ “ Postage, first, second and third class,	37.06
“ “ “ “ Express on material to and from office, freight, and packing boxes,	26.04
“ “ “ “ Miscellaneous, (articles and expenses in office, <i>billed</i>),	11.46
“ “ on hand, Jan. 1, 1900,	172.00
Total,	\$1206.83

Respectfully Submitted,

E. P. WOODWARD, *Treasurer.*

Portland, Maine, Jan. 20, 1900.

This is to certify that I have examined the foregoing cash entries, and have found the items properly and correctly entered and vouched for, and I find balance on hand to be one hundred and seventy-two (\$172.00) dollars.

GEO. E. SMITH, *Auditor.*

The Secretary then presented the following Report, which was accepted.

SECRETARY'S REPORT.

Portland, Me., Jan. 20, 1900.

To the members of the *Safeguard Publishing Co.*—

Your Secretary has no report to offer, there having been no meetings since the last Annual Meeting.

Respectfully submitted. L. D. MARSHALL, *Sec.*

Voted, To proceed to the election of Officers for the ensuing year. Lewis A. Lupien was appointed Teller.

D. H. Woodard was elected President, Geo. B. Griffith, Vice-President, and L. D. Marshall, Secretary. Mr. Marshall declining to serve, and his resignation being accepted, Herbert S. Dyer of Portland was chosen to fill the vacancy.

E. P. Woodward was then elected Manager and Treasurer, Geo. E. Smith, Auditor, and J. B. Totten, Member of the Executive Committee. E. P. Woodward was also elected Editor of the *Safeguard and Armory.*

No further business coming before the meeting, it was voted to adjourn.

L. D. MARSHALL, *Secretary.*

THOUGH DEEPLY REGRETTING that our late Secretary did not feel at liberty to act another year, we are very glad to secure so able a successor, a gentleman connected with the Life Insurance business, and a member of our city government, who is well known as a practical business man, and a warm friend of all good enterprises.

WE ARE HOPEFUL of success for the coming year, and we ask your prayers and cooperation to that end.

OUR WORK—OUR NEEDS.

We ask you to peruse the foregoing Report, and then answer the question, *Shall we not push our Work harder than ever?* Beginning with practically no capital, we have built up a business which gives promise of great usefulness. Working on lines where there is practically no competition, we have abundant opportunity for growth and progress. With no Guarantee Fund to draw upon, we have in one year given away Tracts and Magazines to the value of **\$300.00,—more than a quarter of a million pages.**

The words "Prophetic Tract Mission" in our Corporate name stand for one of the most important features of our Work, and one which is not a specific feature of any other enterprise. What the world needs to-day, far more than it needs novels and illustrated Magazines, is *Prophetic Tracts*—short, concise, free from fanaticism and cant, and bearing vitally on the impending Crisis in human affairs.

To make such literature effective, much of it must be scattered *free*. Ministers who are not familiar with these subjects, must be stirred up to investigate them. Religious papers must be furnished with copies for Review. In reading rooms and libraries these things must be made accessible to the people. **How shall we do it?**

We have already solved the problem. In every direction, and through every avenue, we are constantly pressing these truths on the people. During the first three months of 1900, among other things, we have sent one or more copies of our Magazine to nearly 400 Ministers and public men, and for review to nearly 900 religious and secular papers,—aggregating nearly **150,000 pages**, and valued at **\$135.00**. *This in three months.* And we are planning for a continuation on the same scale. But to keep this up, **We must have funds.** How shall we obtain them? We will tell you.

1. *Pay arrearages* due on your subscription, and subscribe in advance.

2. *Procure new subscribers*, so that we may at least double our subscription list.

3. *Study our Clubbing List*, and remit for your family paper or Magazine through our office.

4. **Buy Shares in our Company**, thus furnishing us needed funds, and placing yourselves in touch with us.

5. *Act as volunteer agents* in your town or city, introducing our publications and *soliciting donations for shares*. There are thousands of people who would gladly help us if they knew our needs.

7. *Pray to our Father* that we may have strength and wisdom for this Work, and that every dollar expended may bring an abundant harvest. By doing as suggested above, our Work will be made a glorious success.

WE GLADLY CORRECT AN ERROR inadvertently made in our January editorial, when we wrote, "To our intense surprise, when it appeared, with it also appeared a carefully prepared answer *from the person criticised.*" The facts were these: the "carefully prepared answer" did not appear in the *Herald of Life* in connection with our article, but did appear later, in connection with the publication in pamphlet form of our article and the Editor's reply. Our "surprise" was occasioned first, by the peculiar nature of the Editor's reply, but principally by the discovery that an argument which was already so complete that its publication in the *Herald* was to be "the ending of the matter," had been republished elsewhere by the Herald Association in connection with new matter to which we were perforce unable to reply! However, our lapse of memory in this matter, especially when the error could so easily have been detected, hardly justifies the implied charge of "misrepresentation" from the Editor: and we are glad to know that the writer criticised does not share the Editor's apparent feelings in the matter.

IN CONNECTION WITH THIS, we recall our previous mention of certain facts indicating that the *Herald* management are afraid to allow any criticism on the writings of regular contributors, unless those contributors prepare a reply for publication simultaneously with the criticism—something we have never noticed elsewhere. To what we have already said upon this point, we add the following:—Since our January issue we wrote for the *Herald* a short criticism of a contributor who had based a doctrinal argument on an alleged usage of the Greek language. Along with the criticism we sent a query as to whether the Editor was not willing to print it without first submitting it to the person criticised. In due time we found that it had been thus submitted; that while our own article had not been published, the person criticised had used our "heading" for an article of his own; that in his article—which was really a reply to ours—he had quoted just *three lines* from our criticism; and that, while admitting our "probable" correctness, he had written nearly half a column to break the force of our words in their bearing on the doctrine he was trying to bolster up—the non-resurrection of the wicked dead. This

is another indication to us of Editorial timidity which goes far to confirm the charge made by Bro. Wendell. Is it possible that the *Herald* dare not publish a criticism of anything which appears in its columns, and then give its readers *one week* to think the matter over before the reply is published!

WE WISH TO SAY, also, that we have never "complained" that Bro. Wendell was shut out of the *Herald*, for we know nothing whatever as to the truth of his charge. But we do know what he said about it, and from what we ourselves have seen, we are inclined to believe that he told the truth, even though that involves forgetfulness on the part of some one else. We will only add, if the *Herald* has the "truth" as to the resurrection of the wicked, there is no need of such scrupulous defense of its "lines of communication."

OUR OCTOBER NUMBER, containing **Romanism and the Reformation**" in full, with "notes and comments," making a book of more than **400 pages**, will be worth double our subscription price. Do not fail to read the full page advertisement. Dr. Guinness' portrait will be in the book.

OUR JULY NUMBER, on "Futurism—a Romanist Error," will contain a complete chapter from "Romanism and the Reformation" bearing on the subject of Futurism, and those who read it will get a sample of Dr. Guinness' forceful and inimitable style. We shall publish a large edition of this number, to be used in preparing the way for the October number. Send us names of those who are interested in the matter of Papal pretensions and aggressions, and we will send them sample copies.

READ OUR PROSPECTUS for 1900—1901. Volume Five will be the best yet. Double and quadruple our subscription list, and we hope to lift still higher our standard of excellence. Read the page headed "**PLEASE LOOK.**"

INCREASED COST OF PAPER and printing material, in addition to the great size of our October number, will make our expenses much heavier the coming year. Will our friends please remember this, and aid us in some way as suggested in "**Our Work—Our Needs.**"

Sickness—of ourself and in our family, wholly disabling for a time, and causing a loss of six weeks, is our excuse for delay in issuing this number. We hope there will be no further trouble in this direction. **Brethren, pray for us.**

QUESTIONS AND ANSWERS.

“How can I make it plain that ‘Gog’ and ‘Magog’ in Ezek. 38, mean Russia?” I. N. T.

That Ezekiel here refers to modern Russia is largely a matter of inference. The reasons for this inference are somewhat as follows:—

“Magog” evidently refers to the people, and “Gog” to their King. Magog was a son of Japheth, and early tradition assigns his place of settlement as northern Asia. Josephus says his descendants were the *Scythians* of that day, who lived north of the Caucasus, and who were found by the Greeks in *southern Russia*, in the seventh century B. C. Ezekiel certainly speaks of Gog coming from the “north,” and most expositors regard the term as having a “geographical” significance: i. e., referring to the people of the north, whatever race might be living there.

Mohammed speaks in the Koran of “Yagug and Magug”—Gog and Magog—as living north of the Caucasian mountains, and the Moslem world to-day regards Russia as the Power mentioned by Mohammed. Certainly, if Russia is not meant, no other Power can fill the picture. The evidence is circumstantial and cumulative, but we think it is fully as strong as if it were direct. As things look now, we shall soon know the truth of the matter.

BOOK REVIEW.

N. B. We will not only furnish any book noticed editorially, but we solicit correspondence concerning any other books you may need. Tell us just what you want, give title and publisher's name if possible, enclose a stamp for reply, and we will give you the very lowest rates.

“THE TRUE PHILOSOPHY OF LIFE as it relates to the Present and the Future, viewed in the light of *Reason and Revelation*,” by L. C. Kerr, Minister of the Gospel. Cloth, 436 pp., price \$1.50, *postpaid*. Published by the Author.

As the production of a Baptist Minister, this is a remarkable book, for we have here the unbiassed arguments of one outside the circle commonly supposed to hold the doctrines he advocates. He treats of “Man’s Condition in the Fall,” “The Conditions of Salvation,” “The Kingdom of God—What it is?” “Sanctification,” “The Day of Judgment,” “Conditional Immortality,” and “The Signs of Christ’s Appearing.”—clearly, logically and with sufficient minuteness—

without prolixity, while at the same time avoiding the extremes so often held by those who for the first time come in touch with these subjects. A *safe book*, and a good book to lend to your "orthodox" friends, with a certainty of its bringing to them increased reverence for Divine Truth, and a clearer vision of the ways of God with men. Large clear type, heavy calendered paper, and a general appearance of neatness. See *Advertisement on another page*.

"THE SIGNS OF HIS COMING," by Rev. Peter Ainslee, Editor of the *Christian Tribune*. Paper covers, 42 pp., price 10 c. Christian Publishing Company, St. Louis, Mo.

An earnest statement of reasons why the Coming of Christ is believed to be near, in opposition to Post-millennialism. Special prominence is given to "Missionary activity" and "Spiritual decadence" so evident at this time. A good book to circulate. *Send for a copy*.

"THE RESURRECTION OF ALL THE DEAD—Being a Scriptural Vindication of the Doctrine of Universal Resurrection," by Rev. G. L. Young. Paper covers, 115 pp., price 10 cents. Advent Christian Pub. Society, 144 Hanover St., Boston.

This is one of the many publications resulting from the controversy of the last forty years, among American Adventists, regarding the extent of the "General Resurrection"—a small class affirming that the righteous only will be raised. It is ably written, making copious use of Scripture, and employing numerous quotations from those who agree with the writer—more numerous than we should think necessary, for concurrent *opinion* does not constitute *proof*.

Fifteen "propositions" are laid down as incompatible with the doctrine of a limited resurrection. Some of these are stronger than others, especially the thought that the "sleep" of the wicked in death implies a revival to some sort of life. Here indeed lies the solution of the whole question, a solution which our Author seems to see—though dimly. The best point he makes against this doctrine is the unwarrantable and unprecedented liberty its advocates have always been compelled to take in the direction of *explaining away Scripture texts*. We know of nothing short of Christian Science which compares with it! This book is well worth reading.

All our Advertisements should be carefully examined, as many items of interest will be found which you cannot afford to overlook. *Remember*, we advertise nothing which is not of *intrinsic value*.

Editorial.

ADVERTISEMENTS—

ARE A NECESSITY in these days, both to the business world, and to the people for whom they are written. The most puzzling question, however, for the ordinary reader to determine, is how to distinguish between those advertisements which may be depended on, and those which are deceptive and misleading. So many papers—even so-called “religious” papers—unscrupulously advertise everything (so far as the law allows) which is offered, that we have sometimes thought that the thing which is advertised most extensively, is just the thing to let entirely alone. But—

WE WISH IT DISTINCTLY UNDERSTOOD that we shall advertise nothing in this Magazine which is of an improper character, or which is not just what it is represented to be. To this end we shall make personal examination in all cases, and shall exclude any advertisement we have reason to believe would work injury or loss to those who read and answer it. Our entire receipts from advertisements will be used in putting our Work on a sound basis, and enlarging it as may be required: and therefore this feature of the SAFEGUARD AND ARMORY ought to be as valuable to its subscribers as is any other feature. We shall certainly try to secure that result. *Editorial endorsement* may be considered—not as simply something for which we have been paid extra, but—as an indication of *emphatic* personal approval of the object named.

TO ADVERTISERS.—

We shall insert **FIRST-CLASS** Advertisements *only*, — such as may properly be read by every child, and which we have good reason to believe are just as represented. Our rates are low, our subscribers are known to be thoughtful, religious people, a large proportion being Clergymen of the various denominations; and we believe every advertisement will be carefully read and considered. Write to us and get our terms. Address Safeguard Pub. Co., *PORTLAND, Me.*

PROSPECTUS

Safeguard and Armory.

⚡ VOL. I---5 ... 1896---1901 ⚡

Vol. I.....1896—1897.

No. 1.—“**The Crowning Mystery** of Redemption (1 Cor. 15: 51, 52),” by *Rev. E. P. Woodward*. 64 pp., 8 cents.

No. 2.—“**Mohammedanism** in Prophecy and History (with reference to Turkey, the Armenian Massacres, and the Eastern Question),” by *Rev. E. P. Woodward*. 128 pp., 25 cents.

No. 3.—“**A Plain Talk on Purity**,” by *Rev. H. R. Rose*. 40 pp., 6 cents.

No. 4.—“**A Faithless Church** (Criticising Church Entertainments, Amusements and Finances),” by *Various Authors*. 80 pp., 8 cents.

Vol. II.....1897—1898.

No. 1.—“**The Roman Hierarchy**—The Foe of Freedom,” by *Rev. E. P. Woodward*. 64 pp., 8 cents.

No. 2.—“**The Close of this Age** as taught by Christ,” by *Rev. J. R. Kaye*, (with portrait of Author), and “**The Value and Use of Prophecy**,” by *Rev. A. C. Johnson*. 112 pp., 25 cents.

No. 3.—“**The Eastern Question** and the Coming Time of Trouble,” by *Rev. E. P. Woodward*. 80 pp., 8 cents.

No. 4.—“**The Foundation** of our Faith and Hope (The Resurrection of Jesus),” by *Rev. E. P. Woodward*. 80 pp., 8 cents.

Vol. III.....1898—1899.

No. 1.—“**The Golden Mean**, or What Constitutes Man?” by *Rev. John Couch*. 64 pp., 8 cents.

No. 2.—“**Christ's Last Prophecy** concerning the Destruction of Jerusalem, and His own Second Advent (Matt. 24, Mk. 11, & Lk. 21),” by *Rev. E. P. Woodward*. With portrait of Author, Plan of Jerusalem, and Harmony. 160 pp., 25 cents.

No. 3.—“**The Cup of Devils**: An Exposure of the Frauds of the Liquor Traffic,” by *Rev. D. T. Taylor*, with Preface and Supplement, “**More Cold Facts**,” by *Rev. E. P. Woodward*. 80 pp., 8 cents.

No. 4.—“**Plain Words** concerning the Second Advent:—*Part I*, “What Then?” *Part II*, “Perils,” by *Rev. E. P. Woodward*. 48 pp., 6 cents.

Vol. IV.....1899—1900.

No. 1.—“**Regeneration** vs. Ethical Culture,” by *Rev. E. P. Woodward*. 48 pp., 6 cents.

No. 2.—“**Visible Tokens** of Coming Redemption:—Celestial, Terrestrial, Social, Religious, Political and Prophetical,” by *Rev. E. P. Woodward*. 200 pp., 25 cents.

No. 3.—“**The Russian Problem**:—A study of the Twentieth Century Crisis in World-power,” by *Rev. D. H. Woodward*. 96 pp., 8 cents.

No. 4.—“**Christian Science**:—Is it Christian? Is it Scientific? (Latter-Day Delusions, No. 1),” by *Rev. E. P. Woodward*. 64 pp., 8 cents.

Vol. V.....1900—1901.

No. 1.—“**Futurism**—A Romanist Error (Latter-Day Delusions, No. 2),” by *Rev. E. P. Woodward*, with a chapter on “Futurism” from *Romanism and the Reformation*. 80 pp., 10 cents.

No. 2.—“**Romanism and the Reformation** from the standpoint of Prophecy,” by *Rev. H. Grattan Guinness, D. D.*, of London, Eng., with *Introduction* and *Appendix* (containing Notes and Comments), by *Rev. E. P. Woodward*.  Portrait of Dr. Guinness. 450 pp., 25 cents; cloth binding, 75 cents.

No. 3.—“**Facing Two Centuries**:—A Review of the Nineteenth, a Forecast of the Twentieth Century,” by *Rev. E. P. Woodward*. 80 pp., 10 cts.

No. 4.—“**The Christian Sabbath**:—Its Origin, Obligation, Decadence and threatened Overthrow,” by *Rev. E. P. Woodward*. 80 pp., 10 cents.

TO TRANSIENT PURCHASERS, any number sent *postpaid* at above prices, and 6, 8, 10 and 25 cent numbers at 50 c., 60 c., 75 c. and \$2.50 per doz. For free distribution, without covers, 6, 8 and 10 cent numbers only. \$2., \$3., and \$3.50 per 100, in quantities of not less than 50 to one address.

TO REGULAR SUBSCRIBERS, 25 cents per VOLUME of four numbers.  All five volumes—or five copies of any one Volume—to one address, \$1.00.  All subscriptions begin with the first number of a volume, and continue till ordered stopped. Address all orders to the

Safeguard Publishing Company, Portland, Maine, U. S. A.

A NEW BOOK.

"Mohammedanism in Prophecy and History,

and its approaching downfall ; with a discussion of Turkey and the Armenian Massacres, and the final solution of the Eastern Question," by Rev. E. P. Woodward; being an address delivered before the General Prophetic Convention, Portland, Maine, April 1, 1896, revised and greatly enlarged.

In some respects this is one of the most timely and important books of this century;—treating of the burning question of this age which is stirring all Christendom as nothing has done since the French Revolution, giving briefly the history of the Moslem System which is responsible for these nineteenth century horrors in Armenia and elsewhere, showing them to be simply a repetition with variations of its past infamies and abominations, proving beyond honest cavil that all was foreseen and predicted centuries before Mohammed's birth, and demonstrating from the Bible and Current History that the end is near, with the signs and manner of its approach, and what shall succeed this condition of things.

New light is thrown on prophecies heretofore misapplied or misunderstood, and facts are freely given to substantiate all assertions made. "Missing links" of the prophetic chain are here supplied, and it is one of the very best books to lend to Skeptics and Infidels, since its proofs of Divine inspiration in the Biblical forecasts of the Moslem Power are simply overwhelming, and the doubter is dumb in their presence.

A book of thrilling interest, full of facts condensed from many volumes, with reference to chapter and page;—new light on prophetic subjects never before published to the world;—a compendium of Moslem history contained in no other book, abreast of the times, up to date, "new, true, interesting and useful," and at a price putting it within the reach of all. Buy it, read it, lend it, and watch current history in the light of its statements. We have in

CHAPTER I—a brief, comprehensive survey of Moslem history, its relations to the world, and the mystery heretofore surrounding it in the minds of historians and Bible students:—in

CHAPTER II—the history and prophetic forecast of the invasions of the Saracens, the Moguls, the Tartars, and the Seljukian and Ottoman Turks—*all Moslem invasions*,—with a vivid pen-picture of the horrors accompanying them:—in

CHAPTER III—a soul-stirring recital of the abominations and desolations of the Moslem Power in all ages, connecting this Power unmistakably with "the abomination of desolation spoken of by Daniel the Prophet:"—in

CHAPTER IV AND V—an explanation, beyond all reasonable cavil, of the symbolic "two-horned beast" and the "image" it makes, as depicted in Rev. 13, showing the startling similarity of Islam to, and its apparent cooperation with, *Papal Rome*:—and in

CHAPTER VI—a brief forecast, from Prophecy and History, of Islam's future, showing conclusively that Islam is the disturbing element, and Turkey the storm-center among the nations, and giving most clearly "the final solution of the Eastern Question,"—a solution that is *close at hand*.

This book should be in the hands of every clergyman, every Christian, every infidel, every skeptic, every man of business, every statesman, every loyal American, every lover of humanity, and every one who waits for the redemption of God's people. The book is unique: *nothing like it has ever before been published to the world.*

Printed on heavy, calendered paper, from new type, tinted paper covers, 110 pages of reading matter, neat and attractive in appearance. It is published entire in No. 2 of the SAFEGUARD AND ARMORY, a new Religious Magazine, the subscription price of which, INCLUDING THIS BOOK, is only *twenty-five cents a year*—for foreign subscribers, *thirty cents*—in advance.

Prospectus and specimen copy of SAFEGUARD AND ARMORY sent free on application. Address all orders and make all remittances payable to the
SAFEGUARD PUBLISHING COMPANY,
PORTLAND, MAINE, U. S. A.

Advertisements.

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KEELEY INSTITUTE.

—151 CONGRESS ST.,—
PORTLAND, MAINE.

FOR THE TREATMENT AND CURE OF
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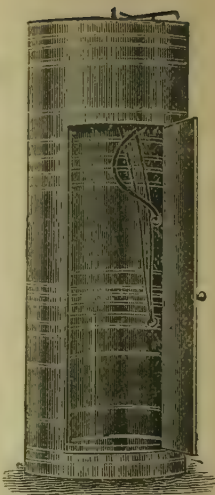
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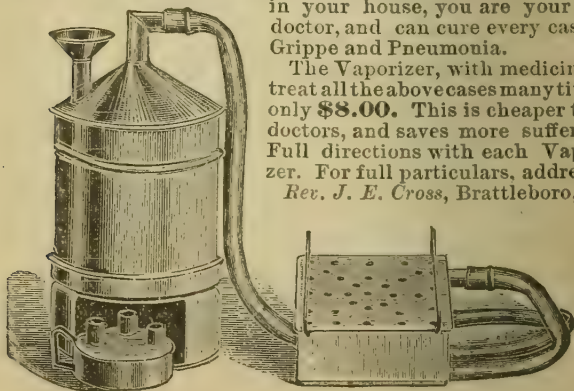
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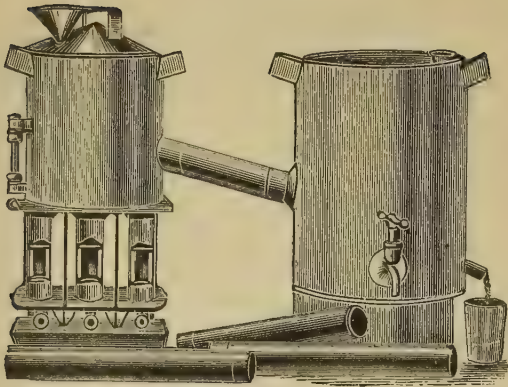
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